

The SWORD of the LORD

Edited by JOHN R. RICE.

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If TODAY were your LAST DAY on EARTH

by Evangelist Del Fehsenfeld

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Someday, there will be a last day for you on this earth. If this were the last day ere Jesus came, what would you do? If today were the last day you had to live on this earth, what would you do?

I would be presumptuous indeed if I were to attempt to tell you what you would do if you knew this were the last day ere Jesus came, but I am sure our living, laboring and entire activity of life would take on an entirely different outlook if we were positive that tomorrow would find us in the presence of the great Judge of the universe. Beyond disputation, we should be living daily as if it were our last. The Lord left such an admonition in the words, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Similar to those words were His words as recorded by the same writer in



Rev. Del Fehsenfeld

chapter 25, verse 13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

We might find a suggestive course or program for our lives in the last day of a man who knew before his translation that he was living his last day. We read from II Kings 2, verses 1 through 11:

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and

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Up and Down a Tree

By REV. ROBERT G. LEE, D.D., LL.D., Litt.D.
Pastor, Bellevue Baptist Church, Memphis, Tennessee

"He climbed up."—Luke 19:4.

"He came down."—Luke 19:6.

Great the tragedy when, eating of the forbidden tree in the Edenic garden, Adam fell—and brought sin into the world and all our woe. But great the triumph when Zacchaeus because of Him whom he met at the sycamore tree was brought out of bondage into liberty, out of darkness into light. Great the sorrow, for himself and others, when "Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away" (II Sam. 18:9). But great the joy, for some on earth and many in Heaven, when Jesus came to the sycamore tree and "looked up, and saw him, and said unto him, Zacchaeus, make haste and come down; for today I must abide at thy house" and when Zacchaeus "made haste, and came down, and received him joyfully."

Let us turn a telescope of spiritual observation upon Zacchaeus.

We note that he was

I—A MAN DESPISED

Zacchaeus was a Jew. Great the race to which he belonged—because Jesus was a Jew, the only Jew who ever wore the white flower of a blameless life in the midst of a crooked and perverse generation; the holy Jew to whom a false balance or a yardstick short by only a fraction of an inch was an abomination; the only Jew who never had deceit in his mouth or hypocrisy in his life, the only Jew who still challenges the world with the question, "Who convinceth me of sin?" But Zacchaeus was an evil Jew who used extortion as a vehicle in which he rode to riches, who hesitated never to practice fraud to fatten his purse, who used trickery to enlarge his treasures of money, who devoured widows' houses with as little compunction of conscience as a cat eating a canary. As a Roman tax collector he would stoop to all sorts of wickedness and stop at no righteous barrier to get money, to have money, to hoard money.

Heavy the upper hand with which Rome squeezed Israel since Israel had lost her independence. Heavier Rome's booted heel upon the provinces for the purpose of taxation. At that time Rome, "the vast world chained a captive to the chariot of her pride," was draining the blood of many provinces to "feed that fierce and insatiable red heart"—and Zacchaeus joined in with that system of extortion, paying Rome her price for the privilege of collecting all the taxes he could. Rome, with a rule that was as the rod of oppression, cared not if others were cheated by his chicanery, or robbed by misrepresentation, or hurt by excessive demands, or injured by iniquitous injustice. Having, even as other publicans had done, paid Rome her demands, Zacchaeus levied taxes to the limit—caring not how many widows lost homes nor how many orphans were homeless—and added much to his bank account.

For a Jew to become a publican meant disfranchisement and social ostracism. But Zacchaeus—seeming never to know that he was damning his soul for money—the call of the shekel was stronger than blood and country and social favor. The shekel was bankable while social standing bore no interest ever. A Jew serving as a henchman for Rome. That proved that Zacchaeus had the yeast of treason in him. So Jericho treated him as a contagious person. When he entered the temple, some Pharisees would say: "God, I thank thee that I am not

as this publican." He was Jericho's arch Shylock. Commissioner of taxes for the Roman government—a despised man. The Jews stamped him as a reprobate. The world was against him. When his countrymen passed him in the streets they drew their skirts about themselves as if he had the plague. They made him live TO himself and FOR himself. Excommunication he answered with extortion. Social ostracism he matched with official brigandage. His work centered in graft. His heart centered in hate. His life centered in self.

Yes, deeply despised was Zacchaeus. The people of Jericho loved him not as much as the mother hen loves a hawk that snatches the little children from from her wing—loved him not

half so well as the shepherd loves the lobo wolf that raids the fold under cover of darkness—loved him not half so well as the surgeon loves the infection that threatens to undo his surgical skill and the patient's recovery—loved him about as much as musicians love mice in the piano—loved him not half so much as the farmer loves the weevil that brings damage to his crops.

Yes, Zacchaeus was a man in deep disrepute. A man in bad odour indeed. In Jericho bountifully supplied with water, having a tropical climate, her palm trees equalling the palms of Egypt, rich with fruits, spices, and perfumes, growing in abundance the sweet-smelling camphire and the balm of Gilead—was the hated and de-

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Dr. Robert G. Lee

When Jesus Sends People to Hell

By EVANGELIST JOHN R. RICE

(Preached on the BACK TO THE BIBLE Broadcast, Lincoln, Neb.)

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

You ought to see the background to the verse above. The Lord Jesus is describing how it will be when He comes back to earth to set up His kingdom. After the rapture, when the saved are called out to meet Christ in the air after a honeymoon in Heaven, He will come back here to set up His kingdom. Matthew 25: verses 31, 32 say, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." And then in verse 41 we have the message that He, the Son of man, will give to those who stand on His left hand: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

This is at the close of the Great Tribulation time.

The Saviour here is speaking to two groups. One group, on the right hand, are saved. The other group, on the left, are lost. During the Great Tribulation time when the godly preachers and Christians will have been taken to Heaven, those who have been saved after

that will show it by joining in and protecting the people of God, the saints of God, and particularly Israel. And those who are on the Devil's side will show it by taking the mark of the Antichrist. I cannot go into that now, but notice that the Saviour said to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That is what Jesus Himself said He would say to these unconverted.

It Is Jesus Himself Who Will Send Lost Sinners to Hell

Now consider first that it is not only the Lord Jesus who makes this statement, but it is also the Lord Jesus who will Himself send sinners to Hell. That is a serious thing.

"Did Jesus say these words?" you ask. Yes, and it will not be surprising to you at all if you have read the New Testament. The Lord Jesus Himself said more about Hell than anybody else. People talk to me about the loving Saviour. People talk about the tender-hearted Jesus, and that is right. But remember that He talked more about Hell and warned more often about Hell than anybody else. If we preachers love people as we ought, if we have

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Christians ought to take sides, (Continued on Page 2)

Don't Miss Yours!

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I say. Are you a modernist who denies the inspiration of the Bible, denies the deity of Christ, His virgin birth, His blood atonement for sin? Are you an infidel who laughs at the Bible doctrine of a new birth, of Heaven and Hell? If so, I do not expect you to back **The Sword of the Lord**. But if you believe the Bible, if you believe in salvation by the blood, if you believe the great fundamentals of the faith as our fathers did in all denominations, then I have a right to ask you and expect you to help carry on this fight for the fundamentals of the faith. You read in the last two issues of **The Sword of the Lord** my article on "What is Wrong With a Modernist?" and "More About Modernists." You know that regularly we carry on a mighty defense of the faith in **The Sword of the Lord**. Not long ago a young Methodist preacher wrote to say how he had been brought back to his first love and his full confidence in the Word of God and in Christ by **The Sword of the Lord** after his faith had been wrecked in modern theological schools. The young Christian, the struggling minister will often have nowhere else to turn to get definite help in the defense of the Christian faith against modernists and infidels such as he would get regularly in **The Sword of the Lord**.

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If Today Were Your Last Day on Earth

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wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

Thank God, Elijah so lived that his last day needed not take on a new spurt or different trend! Thank God, he didn't need to pick up the broken cords here and there to make amends! No, he had not been unfaithful. He had not failed his Lord to the extent that the last day needed to find him making amends for the past. As one who lived every day as if it were the last, he was ready.

Elijah's Last Day

The last day of Elijah is very suggestive. We might profitably study his last day on earth and accept his challenge for our daily activity. Remember, every day might be our last. We ought to live every one as if it were the last. That last one is coming sometime. What if it were today? Would you have lived differently during the day that is now past had you known it would be your last? I imagine a lot of changes would be made in our plans and itineraries if we were certain tomorrow might be the last. You had better live it as if it were your last. It might be. Any day might be.

Elijah knew he was going to be translated. His experience is a type of the experience Paul refers to in I Thessalonians 4:13-18. Every believer ought to be anticipating that hour. It has been said that "No believer ought to look for death. The believer ought to look for the rapture." That is a good suggestion, for it is good doctrine. Knowing it was to be his last day, Elijah did not show any spurts or a sudden outburst of new and unusual speed. He followed a set course. He had not left tasks undone. He had not procrastinated. He did not need, then, to pick up here and rush around there. The day was passed through methodically and happily. No need for rushing to and fro, as one who is late sometimes rushes to catch a train. Thank God for the suggestion of his last day! Do what you do as God moves, through His spirit, for it to be done.

We read in verse 1 that Elijah was accompanied by Elisha from Gilgal. A visit to Gilgal on his last day in the world? How interesting! Why choose such a place? Joshua 5:3-5 reveals the story. "At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did

pray God to bless you for obeying Him!

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circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised."

Gilgal—the Place of Purging

Gilgal symbolizes the place of purging. Circumcision symbolizes the new birth. As people were circumcised in the day of Joshua to become proselyte Jews if they were not born Jews, so today we have the circumcision of the heart that we might become sons of God and the children of Abraham by faith. Well might all believers visit the place of purging. First John 1:9 is a fountain of cleansing for us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We need to confess our sins so that we may find forgiveness. God expects you to confess your sins, beloved. We need to do it daily. We need to do it in the morning. Why? Because we may have failed God during the night. Has God ever called you from slumber at night, only to have you refuse to listen? You may have been awakened by God to pray for a brother in need. Did you do it? If you rolled and turned and tossed and then went back to sleep without praying, God alone knows what untold misery and suffering the person endured for whom you should have prayed.

Well do I remember receiving a letter on one occasion from some friends, asking me what I was doing on a certain date at a certain hour. In the letter they explained that their purpose for raising the question was due to their experience of a sudden awakening on that particular night with a pressing urge to pray for me. They prayed. Thank God they prayed! Only eternity will reveal what their prayers spared me that night. I wrote them in a responsive letter that I was driving from Dallas to Waco, Texas, at the hour they mentioned. All in the car with me that night were worn and tired. We had been attending school during the day, driving to Dallas from Waco after classes, visiting the lost and backslidden, preaching and singing each night. We had done this for over six straight weeks previous to this particular night mentioned. Draw your own conclusions, friend. As for me, I am sure the Spirit of God constrained my friends to pray and their prayers protected God's tired and worn servant that night.

So, you can sin at night and need a purging in the morning. Remember also that God awakened Samuel to speak to him. God still does such things. I can testify, as can many of my brethren, that some of my greatest messages from God have come in the late or wee hours of the night or morning, while others slumbered and slept. It pays to respond to God's invitation to hear Him speak, anywhere and at any time. May we be ready to say, "Speak, for thy servant heareth." Take it from me, if you never learned it by experience: the sleep you lose from listening to God speak will not be needed nor will it be missed. He can renew, and if He calls you from slumber, He will renew your strength that you may mount up with wings as eagles.

As believers, how we need to search our hearts today! God alone knows the horrible sins we have committed as His children, since we were saved. Remember, God invites us to get forgiveness by confessing our sins. The only unforgiven sins in your life, dear child of God, are the unconfessed sins. Yes, God expects you to take inventory. He expects you to ask His Spirit to convict you of sin and reveal it to you. Will He tell you what your sins are? You know it. Get on your knees and pray sincerely for the Lord to speak. Ask Him to reveal your

sins. Like the viewing of a motion picture, your mind and heart will be made aware of your sins. Confess them one by one. God wants you to do it. If you don't, the sins accumulate. Remember, broken fellowship is the cost.

Sins We Need to Confess

Many people cannot get along with their fellow men. They, as Christians, are always squabbling. What is the cause? It is sin in the life. Read I John 1:6,7, "If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If you read carefully verse 5, you will note that broken fellowship with God causes departure from the light. Verse 6 tells us a consequence of walking in the light is fellowship one with another. The opposite is true, as most of us know from experience, if we sin and fail to confess our sins. What havoc and heartache Christians suffer because they do not—and some will not—confess their sins! Could not all of us for today, confess to God for one or more of the following sins?

The first is indifference toward God's Word. His commands, teachings, instructions, and church, or His cause throughout the world. Is it nothing to you that men are dying and going to Hell? What are you doing about Psalms 126: 5, 6? "They that sow in tears shall reap in joy. He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Be honest. When did you weep last, if ever, over a lost soul? When, if ever, did you show any concern for lost loved ones, friends or neighbors? Is it nothing to you that the church has often needed money to pay its bills and you did not or would not—perhaps do not even now—tithes and give offerings into God's storehouse? He commands it in Malachi 3: 10; "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

On and on we could ask questions. Your indifference in the past needs a plea for the blood cleansing for yourself, as a believer. Thank God, some people show fruit meet for repentance!

Recently a young man told me he was endeavoring to make up for his back tithe which he felt he owed God. He had not always tithed. He knew God expected it, required it, and he had not done it for years. After he started tithing, he, genuinely repentant, gave the tithe plus. Said he, "I haven't caught up yet on what I robbed from God." It might be well for some who read this to repent, confess the sin of indifference to God's command on the tithe and do as the aforestated youth did. Let go and let God! It is best!

Then, possibly we need to confess our indolence or idleness. The Lord has not saved anybody to

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If Today Were Your Last Day on Earth

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wait them to Heaven on flowery beds of ease. God saves people that they might work the work of Him that called them from darkness to light. We ought to "Work while it is day, for the night cometh..." How many, many people, no doubt genuinely saved, never turn a hand for Christ!

As an illustration of the lack of some to do anything for Christ, I mention an experience I had, if you will permit it; and that experience was in a church where there was a God-fearing pastor who preached the Word of God. One Lord's Day, the middle Sunday of the revival meeting, I asked all who would to take one card advertising the nightly subjects for the last week of the meeting and place that card, God leading, in the hands of anyone who had not been invited to the meeting. Wasn't that a hard task? Will you believe me that approximately seventy to seventy-five percent of the people of that audience did not even respond to that appeal. Need I tell you that they, the group so unresponsive to the appeal, did not win souls? Nor did they make any effort to win any, to my knowledge. Indolents, idlers, the do-nothing group, the sit-down strikers, the side-line on-lookers, the spongers, the liability church members, yes, the minus group—"God forgive" ought to be your cry, if you are in that group.

There is still another sin for which all of us need seek forgiveness. How often, only the Spirit must say. It is instability: in and out; on again, gone again; if it doesn't rain or isn't too cold, ear-ache, nose ache or some other kind of a Satan-connived ache Christian. Suppose the Lord should treat you as you so often treat Him. I imagine you would do without breakfast, dinner and supper on occasions. You would not have air for your lungs. It might be well to ask God to forgive you for the alibis you have offered for not being true to Him in and out of the church. The excuses are nothing more than lies anyway. Read Luke 14: 16-24 and see if excuse-making isn't lying. There is the sin of inefficiency and insurrection against God; yes, the sin of grieving the Holy Spirit, quenching the Holy Spirit and hindering the Holy Spirit. God alone can show you how often you have failed to heed the Spirit as He sought to lead you to someone or to some place. Or the Spirit was quenched in trying to use you to tell the story of redeeming love because you kept your mouth closed when you should have opened it. Or the Spirit was grieved because you condemned and criticized when you should have been interceding. God have mercy on us, as believers, because we either do not or will not seek forgiveness through confession of our sins! Some sins need to be confessed publicly. Some need to be confessed to individuals. James 5: 16 says, "Confess your faults one to another, and pray one for another, that ye may be healed." Still others need to be confessed only to God. Let God show you. Let God through His Word tell you. He will do it. Plunge and be purified. "The blood of Jesus Christ his Son cleanseth us from all sins" (1 John 1:7). Remember in confession the Lord expects us to forsake the sin confessed or He does not extend forgiveness and mercy. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy" (Prov. 28:13).

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Bethel—the Promises of God

Then for his last day on earth, Elijah went to Bethel. What is the significance? Read Genesis 28: 11-15, "And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: The land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Bethel symbolizes a place of promise. To Jacob, God promised peace, protection and provision.

Take a walk each day through God's garden of promises. There is the rose of provision in Philipians 4:19, "But my God shall supply all your needs according

to his riches in glory by Christ Jesus." Or Psalms 24:1, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." There is the fragrant sweet pea of protection: "Vengeance is mine." There is the perfuming lilac of peace. There is the enjoyable flower, the violet of power in Acts 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Thank God that in an hour like this, while darkness hovers over us, we can anchor to Psalms 37:4, "Delight thyself also in the Lord; and he shall give thee the desire of thine heart." Yes, we ought, we must stand on Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." And glory to God resounds if we can claim Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." What a privilege! There are thousands of good promises, every one to an obedient believer. How enjoyable would it be to spend any day—and especially the last day on earth (should it be such)—in the garden of God's promises!

Jericho—the Place of Power

On to Jericho. Joshua 7 suggests a visit to the place of power by Elijah; God demonstrated power in the destruction of Jericho. How we need power today! We need it to walk as we are charged; "Walk honestly"; "Walk circumspectly"; "Walk in the Spirit." All the power we need for any day is yours and mine for the asking.

Luke 11:13 says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Your pressing need will be supplied. God is mindful of your importunity. I Corinthians 10:13—"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it"—will be proven time and again as you ask for power to walk to His glory. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Pet. 2:9).

We need power for our work. We need power to win. God wants us to win. If we do not, we are to blame, not the Lord. His power will bring victory. Amen! "If God be for us, who can be against us?" "Where the Spirit of the Lord is, there is liberty."

The River Jordan—Death and Resurrection

Then Elijah visited the river Jordan. He crossed it. The Jordan river symbolizes death. Crossing it dry-shod bespeaks the resurrection. There is past, present and future resurrection for the believer. Three-tense resurrection—think of it! The first resurrection occurs at salvation. When anyone experiences the new birth they experience a resurrection from the dead. Ephesians 2:1 introduces the fact: "And you hath he quickened, who were dead in trespasses and sins." "The soul that sinneth it shall die." So Paul says that which is dead made alive. Oh, glorious fact!

"Jesus said unto her, I am the resurrection..." If you live today and experience the new birth, you die to sin, you are made alive unto righteousness, you are resurrected from the dead, risen with Christ and privileged to sit in heavenly places in Christ. Therefore you will not die, for Jesus said, "Whosoever liveth and believeth in me shall never die." And that is due to your death to sin and consequent resurrection unto life in Christ.

The believer's body may be planted. The real person goes to be with the Lord. There may be a vacating of the earthly shell or hull or tabernacle, temporarily, to await the bodily resurrection. First Corinthians 15:51,52 says, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the

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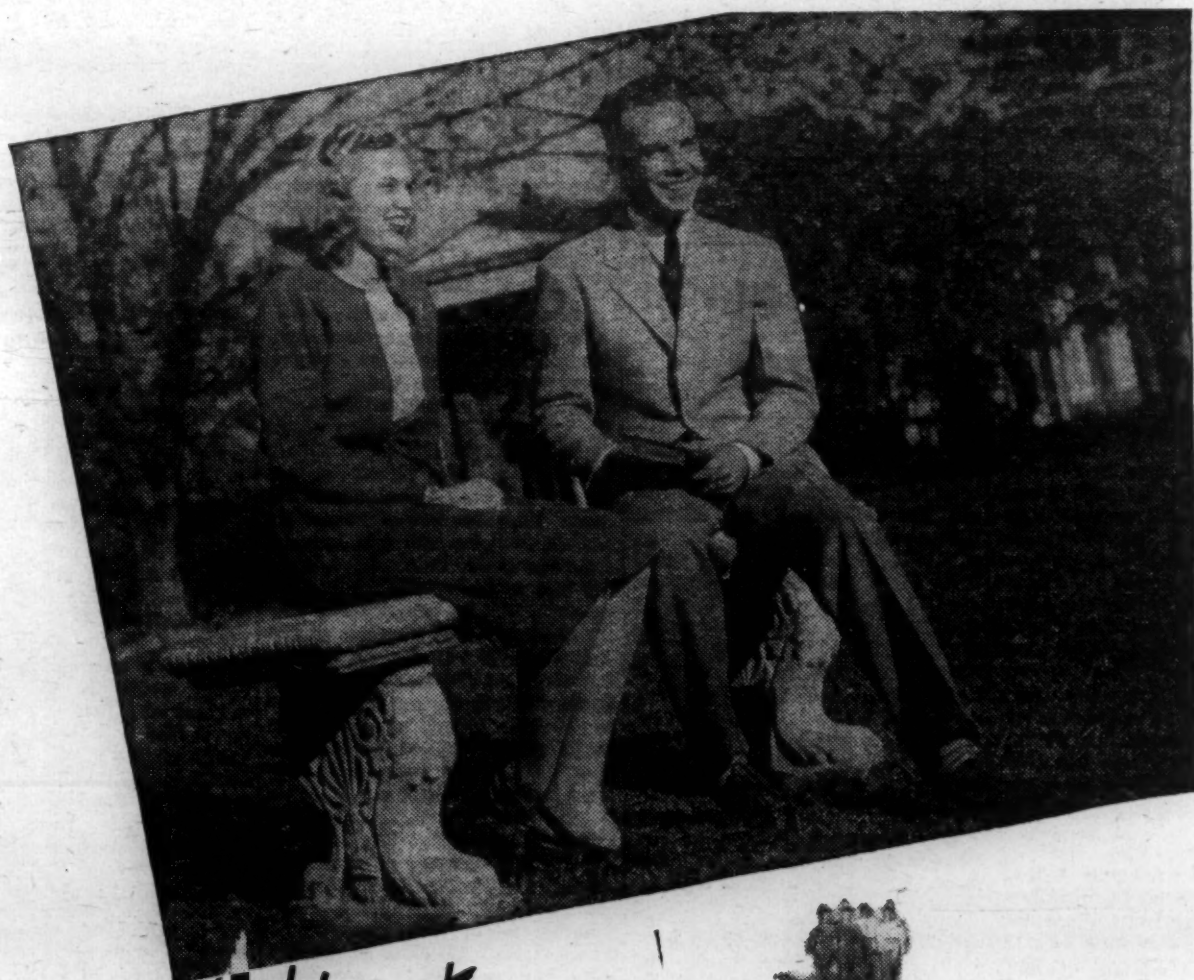
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Up and Down a Tree

(Continued from Page 3)

spised Zacchaeus, the chief of the tax collectors. His very name brought a hiss to their mouths. His presence was as welcome as a tramp is to a bulldog. His company was as garbage in a parlor to them. While the beasts of the field, the dragons and the owls around Jericho honoured the Most High, Zacchaeus forgot his Maker, ground the poor, and praised not the goodness of the Lord.

In the gospels two words travel in company—"publican" and "sinner." And when the Pharisees wished to speak contemptuously of Jesus they accused Him of friendship with publicans and sinners.

But look at

II—A MAN DECRIED.

"And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich."—Luke 19:2.

Chief among the publicans! Strongest butcher bird among butcher birds! Shrewdest thief among thieves! Crookedest crook of all the crooks! Sharpest edge among the razor blades. He was no petty official—no Pigmy among these privileged pilferers. He was the chief publican—the polluted river among smaller streams of pollution that defiled the community. To hold his position he must have ability. But he has been frozen and blistered by the Pharisees—frozen out of society and blistered with epithets. A great sinner indeed was Zacchaeus—a sinner who "did evil with both hands earnestly" (Micah 7:3). Sin had wrought its folly, devastation, and death in his life. Sin, without emblazoning it on his countenance so deeply, had embittered him—made him careless and callous as to the welfare of others. His heart had grown hard under the daily practice and hourly belief that a man's life consisteth in the abundance of things which he possesseth. Sin had made his

soul grow lean while his pocket-book grew fat. Sin had made all spiritual frontiers disappear while his "havings and holdings" increased. Covetousness and greed did inhabit his blood.

Zacchaeus was rich. Money he had in abundance. Many servants, too, he doubtless had. He could, in modern-day language "buy out multitudes" and have money left. He could speak of treasures laid up and goods stored away. He had money salted down and stacked away. He had a fine house. He ate fine foods aplenty. He doubtless had orchards and fields. But yet, he was poor. He had good clothes, but a bad heart beneath the clothes. With all he fed his stomach, he let his soul starve. He had an evil conscience. He could not live with himself. When he slept he slept with a crook, even himself. When he ate alone, he ate with a cheat. When he worked alone he worked with a fraud. When he thought of himself, within himself, he thought of a trickster. Being covetous, he was guilty of idolatry. Loving money much, he loved God little, if at all, and regarded not the distress of man. A well-fed, well-clothed, well-housed, well-hated sinner was he.

Zacchaeus was little of stature—physically. He was what we would call a runt. He wore a small hat. He wore small shoes or sandals. He wore small clothes. He did not "pull the scales" heavily. By all measuring rods he was not tall. When he clenched his fingers and palms into fists, small and puny were the fists. The sign-nature of physical littleness was written all over him. But he was more truly and tragically little in spiritual force, in moral sympathy, in tender-heartedness, in gracious generosity, in honesty, in square dealing. The reservoir of his life held and ran polluted water. Chief! Rich! Little! That describes Zacchaeus when we

consider the publican, when we think of money matters, when we look at his physical stature.

But he was

III—A MAN DESIROUS.

"And he sought to see Jesus who he was; and could not for the press, because he was little of stature."—Luke 19:3.

I wonder how strong were the longings of this social outcast to see Jesus, to meet Jesus, to know Jesus, about whom he had heard?

One day when Zacchaeus was at his tax collector's booth he looked down the street. A great crowd was there. He asked someone what it meant—doubtless. Somebody, maybe with words holding venom, told him that the man who claimed to be the Messiah, the Christ, had come to town. Zacchaeus, chief of the publicans, rich, small of stature, had heard enough to make him want to investigate matters for himself. He left his booth wanting to see Jesus, who He was. He had no axe to grind. He had no nest to feather. "He wanted to see Jesus." So his hands closed up shop. His feet walked out and down the street. His eyes looked that way. His ears listened in that direction. And he came to the multitude crowded around Jesus. But, being small of stature, he could not see Him for the crowd. No doubt many in the crowd hissed at him or punched him about with their elbows or deliberately stepped upon his feet. They looked upon him as a little wretch of a traitor—and wondered, as they called him ugly names and welcomed him as an athlete welcomes the agonies of sciatica, as a lovely girl welcomes smallpox, why he was out of his booth, why he was not collecting taxes in exorbitant demands and extortionate measure. Moreover, I suppose, Satan, the enemy of men's souls, tried to get him to believe that Jesus was just a weak-minded enthusiast and fanatic. Anyway, Zacchaeus "wanted to see Jesus who he was"—and was willing to lose money to get what Jesus had to give. But "he could not for the press."

But now look at

IV—A MAN DETERMINED.

"And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way."—Luke 19:4.

Zacchaeus had a determined will. He did not let difficulties daunt him. He would not let obstacles defeat him. He meant to see Jesus. He went to see Jesus. He spent time to see Jesus. He showed that he had grit to pass from the desire to the deed, from the idea to the reality. What did he do? Did he stand there like a mollycoddle and grumble at the crowd? Did he give up as one too short for the crowd? Did he think about how easy it would be to see Jesus if only he was as tall as King Saul? Did he consider how he would push his way through if only he was as big as Goliath? Did he gloomily, acknowledging frustration of his hopes, wish he were as strong as Samson? Was he content with the possibility that some other time he might have the chance to see Jesus? Did he accuse his father and mother of undernourishment when he was a child? Did he indulge in self-pity because he was "born short"? Did he rail against the law of heredity? Did he engage in railleury at the crowd? Did he go, slowly and grumblingly, back to his tax booth, saying: "It's no use"? Would he be thwarted because he was not tall? Would he make his first effort to see Jesus his only effort and his last effort to see Jesus? Would he let the tyrannous claims of conventionality prevent him from seeing Jesus? Would he give ear to critics and be less in endeavour than he was in desire? Not he. He was little of stature, but a little man can run. He was a physical runt, but a runt can climb. No inconvenience should become a barrier. He would not be afraid, though the crowd ridiculed him, to be the same in his own act and valour as he was in desire. He would not. So down the road he ran, and up the sycamore tree he climbed! So down the road from among its branches he looked—

hoping to see Jesus.

Note now

V—A MAN DESCRIBED.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste and come down; for today I must abide at thy house."—Luke 19:5.

There are places on mountains which fish never see, places in the oceans which fowls of the air never see, places above clouds which even the eagles' eyes never see, things in water beyond the reach of the microscope's eye, starlit worlds beyond the reach of man's mightiest telescope. But nothing anywhere which Jesus' eyes do not see. All human beings in all the nations of earth speak the truth when they say: "Thou, God, seest me." And if all things inanimate in all kingdoms of the earth could speak, they, too, could truly say: "Thou, God, seest me."

And Jesus saw Zacchaeus—even as He sees everybody, everywhere and all the time. Jesus, to whom the midnight is as the noonday, to whom the darkness and the light are both alike, saw him. Jesus, who sees all our ways, had seen every piece of money that passed through the grasping fingers of Zacchaeus. Jesus, who counts our footsteps, knew how many footsteps Zacchaeus made in running ahead of the crowd to climb the tree. Jesus, who knows our down-sitting and our uprising, knew just where Zacchaeus was sitting in that tree—knew just how old the tree was, how large it was, how many limbs it had, how many leaves on each branch. Jesus, who knows our thoughts afar off, knew just what were the thoughts of Zacchaeus. Jesus, who knows our whereabouts all the time, knew just where little rich-man despised Zack was sitting in that tree. Yes, Jesus sees all. "There is a path which... the vulture's eye hath not seen," but no path, in jungle or desert or mountain range, which the eyes of Jesus have not seen. What a fool is the adulteress who waiteth for the darkness, saying: "no eye shall see me"—and disguiseth her face (Job 24:15). What a fool is he who is guilty of mental immorality, saying: "Nobility shall know." "Doth not God see all my ways?"

Watch Zacchaeus as the crowd comes down the road. Eagerly he looks at this one and at that one—trying to decide which one is Jesus. Hiding himself behind some branches thick with leaves, he will see Jesus—and then, when the crowd has passed, he will slide down and slip back to his tax booth, having had his curiosity satisfied. The heart of little old money-loving Zack is beating like a trip hammer as the crowd draws near. In his excitement, his Adam's apple is going up and down like a bubble in a steam gauge as the crowd is almost directly under him. His eyes are wide with wonder when he sees Jesus for the first time—like some lone mariner who sees on his first voyage the North Star. Jesus, drawing nigh to the tree

by the roadside, stopped and looked up. Zacchaeus had never seen such a holly radiant face nor such eyes in such a face ever before. And then for the first time, as one whose ear gates are by solemn music assaulted and made captive, Zacchaeus heard Jesus speak—heard Jesus call his name. Jesus, giving evidence of his omniscience giving testimony that we are known by our individuality, giving evidence that our names are associated with all our acts, said: "Zacchaeus." And He followed the calling of the little publican's name by giving a command: "Make haste and come down." And that imperative the Master followed with a statement that placed Him as a self-invited guest in the hands of Zacchaeus: "For today I must abide at thy house."

Yes, passing through Jericho, Jesus, the penetrating omniscience of God looking through his eyes, came to the place. He stopped; and all in the crowd stopped when He did. He looked up; and the eyes of many others followed the direction He was looking. He saw Zacchaeus; and others saw him, too. But while Jesus looked upon him with compassionate eyes and with loving heart, others looked upon him with malicious eyes and with hearts filled with hate. And while the others heard Jesus call the greedy, grafting, guilty publican by his name and invite Himself to his house, no ears were so pleased at the sound of His

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If Today Were Your Last Day on Earth

(Continued from Page 3)

twinkling of an eye, at the last trump: the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The servant of the Lord is risen with Christ, therefore Paul suggests in Colossians 3:1-3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Paul so lived and experienced a daily resurrection. Thus he could exclaim, as he did in Galatians 2:20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And that is because "I die daily." You and I—believers, saved, redeemed, having been resurrected unto life in Christ at the same time we were created in Christ—are invited and urged to "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Time and again we are urged to a crucifying of the flesh daily.

Finally, there shall be either a resurrection of the body for the believer, or a rapture, with a rapid change from this earthly mortal body to the immortal, the corruptible to the incorruptible like unto His body. First John 3:2 says, "Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Elisha kept his eyes on Elijah. Why shouldn't he? His master was going away. Elisha had asked, "I pray thee, let a double portion of

thy spirit be upon me." A worthy request, indeed. Elisha was soon to continue where his master left off. He needed the power. He was told regarding his request, "And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so" (II Kings 2:10). Then in the next verse, "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

May we, as followers of the Lord, keep our eyes on our Master! We need to do it to walk above the waves.

Paul suggests it: "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). Remember, Peter walked above the waves while he had his eyes on Jesus. He sank beneath them and cried, "Lord, save me." "When he saw the wind instead of the face of his Lord" (Matt. 14:30). Look at the Lord and the waves will be beneath your feet. If our eyes are kept on Him, it is certain we will live our last day properly.

To any here tonight, out of Christ, may I urge a decision for Christ. You need Him. You know it. He can and will save you. Let Him do it now. Don't wait. Tomorrow may be too late. Open your heart now. Heed Isaiah 55:7: "Let the wicked forsake his way, and the uprighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." With a willingness to turn from sin, turn now to Jesus. Receive Him now by faith. "But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

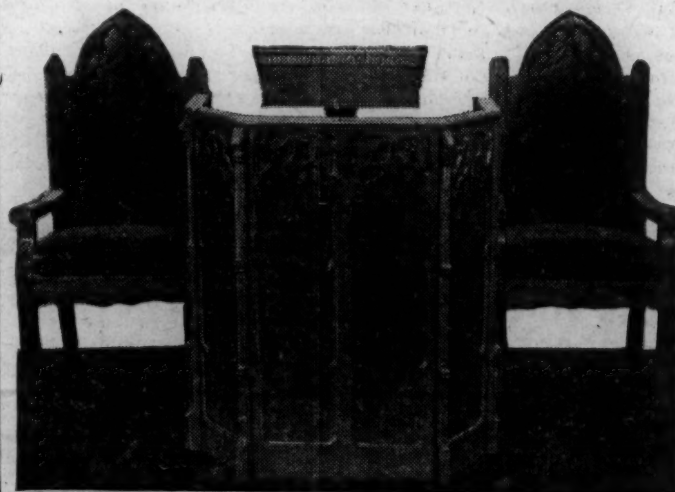
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Up and Down a Tree

(Continued from Page 4)

voice as were the ears of Zacchaeus.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house."—Luke 19:5.

"Make haste"! I wonder if we could not leave the main highway and take a bypath a little while and ponder with heart-searching the truth that man make haste to get treasure laid upon earth—never believing that treasure in Heaven is the greatest treasure—make haste to write their names on the scrolls of fame, make haste to dance to the music of self-indulgence, make haste to chase the short-lived butterflies of pleasure, make haste to care for the body, never having ears to hear Jesus say:

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

How we need to make haste to emphasize the things that matter most in time and eternity, in life and death. How we need to make haste to work while it is day, "for the night cometh when no man can work." How we need to make haste to set our homes in order, for, unexpectedly, He may come as with startling unexpectedness. He invited Himself to the home of Zacchaeus.

But let us not wait longer to notice—

VI—A MAN DESCENDING.

"And he made haste, and came down, and received him joyfully."—Luke 19:6.

Never man left a house on fire more quickly than did Zacchaeus descend. "He made haste." Never did weary survivor more eagerly lay hold upon a rope thrown for his rescue than did little Zack come down. Never did child more happily run from a dreary schoolroom to playground than did this publican come down from his perch in the sycamore tree. Never did a storm-beaten traveler more quickly seek shelter in a nearby cave than did this taxgatherer slide down from his tree seat above to welcome Jesus. Never did thirsty sojourner welcome fountain of refreshing water with more joy than he received Jesus. Scarcely more joy ever dwelt in a mother's heart who received her baby back from the kidnaper's clutches than was in the heart of the covetous publican as he received Jesus joyfully. Never was verdict of acquittal received, by one falsely accused and unjustly tried before the tribunals of wicked men, with more jubilant gladness than Zacchaeus received Jesus' summons to come down.

What joy! Jesus had singled him out of the whole crowd. The most hated man in Jericho was to have as his guest the one who loved as never man loved. Joy was in the eyes of Zacchaeus when he looked into the eyes of Jesus. The hands that loved the feel of money now felt the hands of Him who had touched lepers with cleansing, blind eyes with sight, deaf ears with sound, dumb tongues with praise, dead bodies with life.

"He received him joyfully"—soot welcoming snow without the snow being defiled—darkness welcoming the light without the light losing any of its lustre—sin welcoming holiness without the holiness receiving taint or stain—wickedness welcoming righteousness without the righteousness taking on aught of the repulsiveness of wickedness—folly welcoming wisdom without wisdom holding aught of folly's nonsense—a man welcoming God without God showing aught of man's pride. A dear friend of mine once expressed it in these words, as he tried to picture what Zacchaeus said: "Well, Jesus, I am so glad to meet you; I have been hearing great things about you. Someone was telling me about you making some blind folks see and some dumb folks talk. Well, that's fine. I don't know how you knew my name. Somebody gave you a hint.

I wonder who is in this crowd told you about me. I am the richest man in this town. This is a little unexpected. If I had known, I would have had my chariot and horses over here to take you home in the proper way!" "Oh," says Jesus, "I can walk; I am used to walking!"

Zacchaeus came down from the sycamore tree to receive Jesus whom the world coldly received on a pallet of straw and cruelly thrust out on the point of a spear. Zacchaeus came down from the tree to receive Jesus who came down from Heaven to die on a tree. Zacchaeus came down from earth's tree to receive Jesus who came down from Heaven's throne. Zacchaeus came down from his seat above the ground to receive Jesus who came down from Heaven's place of honor to Calvary's place of horror, who came down from Heaven's place of worship to Calvary's place of wrath, who came down from Heaven's dignity to earth's debasement—from Heaven's crown to earth's curse.

Yes, there at the foot of the sycamore tree stood two who "came down"—Zacchaeus, down from his pride, his curiosity, his sin—Jesus, down from the immediate presence of the Father, down from the company of the heavenly hosts who constantly praised Him, down into a world of sin, down from the angelic halls of Heaven to the murderous nails of earth. A seeking sinner and a seeking Saviour stand face to face, eye to eye, hand to hand, soul to soul. For Zacchaeus I think there was a sort of eternity as he stood there. Let me pause to urge you who hear me today to come down from whatever seat you occupy in the sinful tree of rejection and receive joyfully the Christ who receiveth sinful men.

But we should now consider

VII—A MAN DENOUNCED.

"And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner."—Luke 19:7.

Notice that "they all murmured." Not a mouth but was murmuring. Not a tongue in the whole crowd but was critical—critical both of Zacchaeus and of Jesus. Not a lip but that had added's poison under it against the little man who was such a big sinner and the great Saviour in whose mouth was no deceit, in whose life was no sin.

Commenting on this, somebody said: "It was Christ's democracy that called down on Him the curses of the aristocrats. If Jesus had sat within the silken draperies of the homes of the Pharisees and discussed whether a man should wear false teeth on the Sabbath because that involved bearing a burden, He would have been immensely popular with them; He would have been their kind. But the class distinctions man had made never occurred to Him—except as man needed help."

Zacchaeus who had been despised so long by the folk in Jericho was again denounced. But in this verse it is Jesus—Son of man without sin, Son of God with power—who is denouncedly disapproved. "They ALL murmured." Their self-righteous tongues were sharp as razors in their expressed disapproval of Jesus. But Jesus, though disapproved, as vultures disapprove the nightingale, was not to be stopped in going to the house of Zacchaeus. Though the crowd denounced and disapproved, God was pleased; and that is what matters most.

Often such truth has been set forth. The woman who anointed Him with precious perfume did not have the approval of the crowd, but she had Christ's approval; and that mattered most. The folks who brought children to Jesus did not have the approval of the disciples even. But they had Christ's approval; and that mattered most. The beggar, Bartimaeus, did not have the approval of the crowd. But he had Jesus' approval; and that mattered most. The children who sang in the temple did not have the approval of the crowd. But they had the

approval of Jesus; and that mattered most. Young people and others may not get the approval of the crowd if you refuse to drink or weaken your influence by indulgence in worldly things. But you will have Christ's approval; and that is what matters most—matters supremely. Nehemiah did not have the approval of critical crowds when he went to build the walls of Jerusalem. But he stood the test of their criticism and enmity. And God blessed him.

As Salmon Chase left the courtroom after an impassioned plea for a runaway slave girl, Matilda, the crowd said, "There goes a fine young man who has just ruined himself." But in this ruining himself, Chase had taken the first step in a career through which he became Governor of Ohio, United States Senator, Secretary of United States Treasury and Chief Justice of the United States Supreme Court.

What cared Christ for the jeers of the crowd? The palsied hand moved, the blind saw, the leper was made whole, the dead spake, despite the ridicule and scoffing of the spectators.

What cared Wendell Phillips for rotten eggs, derisive scorn and hisses—in him the scornful world had met its match. What cared Beecher and Gough when attempts to extinguish them were made by rude English mobs? Did Anna Dickinson leave the platform when the pistol bullets of the Mollie McGuire's flew by her head? Did Knox quit preaching because muskets were leveled at his head? Did Garrison quit when a scaffold was erected in front of his door?

Did Jesus stop when He heard and knew the critical, condemnatory disapproval of all? He did not even hesitate by one footstep. He did not falter by one breath. Blessed Saviour—"gone to be a guest with a man that is a sinner."

But let us get a glimpse of

VIII—A MAN DINING.

"And Zacchaeus stood."—Luke 19:8.

I think he stood after the meal had been served and eaten in the house of Zacchaeus. It was not near the sycamore tree but near the table when he stood.

I do not know how much of a flutter was caused in the house by the arrival outside the door of an unexpected guest. I do not know if any sort of frustration in household plans was brought about by the entrance of so dignified a guest. I do not know if Mrs. Zacchaeus was upset by it—or if she was displeased with the servants and herself because the house was not in perfect order. I do not know if, when she saw her husband and the "Stranger of Galilee" approaching, she feverishly made effort to add a measure of order to the disorder. I do not know what frantically quick efforts she made to "tidy up." I do not know how many excuses she made for anything not in readiness for such an illustrious guest. Nor do I know what extra linen or silver she used that day. Nor do I know what commands she gave to her servants to prepare the best they had—no, not any more than I know what she said to Jesus when she met Him. But I do know that the servants never ministered to a greater, that no greater guest ever entered any house, that no heart ever held such love for her husband—the rich little man of Jericho—her husband living under the ban of suspicion and social disfavour. I do not know if the tableware was a bit brighter than other festal occasions beneath that roof; but I do know that Jesus, Heaven's bread for earth's hunger, ate bread as a penniless poor man at a rich man's table. And I do know that Jesus, Heaven's water for earth's thirst, drank from the vessels provided by another. And I do know that this self-invited guest, whose name was on the lips of many in hate

Another Statement by Dr. Bob Jones, Founder of Bob Jones College, Cleveland, Tenn.:

On a recent Saturday just before the closing of the regular school year at Bob Jones College a group of men students, most of whom were young men studying for the ministry, went into north Georgia and contacted a large percentage of the population in a certain section of the country in an effort to win as many sinners as possible to the Lord Jesus Christ. While these young men were out winning souls, a group of very wonderful young women students spent the Saturday in prayer. These young women were praying in relays in groups of two and three all day. When the young men returned they reported 287 converts. These young women who prayed while the young men were out working will at the judgment seat of Christ share in the rewards which Jesus gives to soul winners.

Now, you Christian people who pray for Bob Jones College as it expands into a great university at Greenville, S. C., next fall and you who contribute financially and get your friends to contribute financially to the building of the university plant

will also share in the rewards which the Lord Jesus Christ gives to soul-winners. If we give a cup of cold water in His name, we have a reward. If we, with the right heart attitude, contribute to the cause of soul-winning, we are co-workers with the soul-winners and also with the Lord Jesus Christ Who died to save sinners. We can not build a university plant and train Christian leaders if God's people do not help us.

Now, I believe you Christians agree with me in what I have just said, so I am appealing to you now to help us financially. We need money to complete the present unit of the university plant. We are carrying a heavy burden. You can help us bear this burden. You can do it without any great personal sacrifice. Please help us. Send a financial contribution. Pray for us. Ask your friends to pray for us and ask your friends to invest some money in the work we are doing for the Lord Jesus Christ. We shall expect to hear from you. May God Bless you,

BOB JONES
(Advertisement)

and on the lips of some in love, talked of something besides the fine house with its furnishings—talked of something more important than political matters and financial success and tax-gathering and social favours. As Jesus fed his body on Zacchaeus' bread, He fed the soul of Zacchaeus on the bread of Heaven—causing him to hunger and thirst after righteousness. And if He did at any time mention the fine house in which the little money-greedy publican lived, He did not fail to mention the Father's house of many mansions in the city whose builder and maker is God. Anyway, when it was time for Jesus to go, "Zacchaeus stood, and said"—said something to Jesus; and Jesus had ears keenly sensitized to every sentence, and to every word of every sentence, and to every syllable of every word. Moreover, every word was as music in the Master's ears.

All of this brings us to look now at

IX—A MAN DELIVERED.

"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."—Luke 19:8.

"Half of my goods I give to the poor." "I restore fourfold." Jesus had touched his experience and touched it hard enough to reach his bank account. When a man begins immediately to talk about using his money for the good of others, who doubts his conversion? Where was the Pharisee able to stand by the side of Zacchaeus now? We read of the Pharisee's prayer, his fingers, his phylacteries, but seldom of his charity. "He stood thus and said . . ." There is a touch in the original language which does not come out in the English. The word translated "stood" shows a man with tense muscles and set jaws, taking a deep breath as he turned over to a new life. "Behold, Lord, the half of my capital I give to the poor; and if, as I know to be the case, I have wrong-

fully exacted aught of any man, I restore fourfold."

A bigger thing was happening here than shows on the surface. The extreme penalty the Hebrew law exacted for theft was fourfold restitution—that is, the criminal was compelled to restore to the plaintiff four times the value of the stolen goods. No one had accused him of theft. Upon his own motion he pleaded guilty. He was his own judge and imposed his own sentence. And the sentence was four hundred percent—the extreme penalty reserved for the worst sort of villain. And, more than this, after he had made amends, the half of the residue would go to the poor.

He had lived to make money. Now he lives to spend it aright. The rich young ruler went away from Jesus sorrowfully. Zacchaeus went the Jesus way happily. At one leap, Zacchaeus scaled higher heights than all the years of prayer mumbling and tithing had secured for the rulers of Israel. He was so far above them that a telescope would not have discovered the mountain upon whose summit he sat.

What a deliverance was that that day! The wife of Zacchaeus had a new husband—and Zacchaeus had a new wife. Their children had a new father. The community had a new citizen. The people of Jericho had a new taxgatherer. The Saviour of the world a new trophy of His matchless power. Truly, old Zacchaeus could sing in his heart that which

(Continued on Page 6)

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Up and Down a Tree

(Continued from Page 5)

The hymn writer of these days expresses in these words:

In loving kindness Jesus came
My soul in mercy to reclaim.
And from the depths of sin
and shame,
Thro' grace He lifted me.
From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains
of light;
O praise His name, He lifted
me!

Transcendent is the day in which Jesus sets up His throne in a man's heart. Zacchaeus was saved. He was given a new heart, and a happy heart. He was assured of a happy life—and promised a triumphantly happy death. And, too, Heaven on the other side.

"O happy day that fixed my choice

On Thee, my Saviour and my God!"

But forget not to look in love again upon

X—A MAN DECLARING.

"And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."—Luke 19:9, 10.

What a declaration! And what a man who made it—Jesus, the God-man! That is a declaration to which people should listen with the intentness of children frightened at the roar of a storm, with the eagerness with which slaves listen to an emancipation proclamation, with the gratitude with which parents listen to the announced recovery of loved ones from the ravages of a dread disease, with the joy with which friends listen to the news that friends have been rescued from a sinking ship on the high seas.

Jesus came to this world a seeking Saviour. From His first infant step to His last step in manhood, when He faintly beneath the weight of the Cross, He was seeking the lost—and He has been doing so ever since. He seeks by means of a mother's prayers; He seeks by means of a father's influence; He seeks by means of a preacher's sermon; He seeks by a verse of Scripture; He seeks by a strain of sweet music; He seeks by an awakened memory; He seeks by an aroused conscience. He is always seeking. And because He is, it is so easy to be saved, that is, if we accept His way.

The word "lost"! A lost ship with waves beating it, the crew leaving it, and the darkness enveloping it. A lost child crying bitterly and unable to find its way home. A lost man with chart and compass gone, character weakened, will impaired, and all ahead of him hopelessness and despair. A lost woman—could anything be more pitiful? With everything which makes life worth living gone. Could anything arouse more sympathy? They are lost to happiness for in turning away from Christ, they have missed the foundation upon which happiness is built. They have blinded their eyes to the star that would have led them to a safe harbor. They have stopped their ears to the voice which would have had it been heeded, filled them with peace. They are lost to Heaven. There is no way to Heaven except by Jesus. "I am the way." "No man cometh unto the Father but by me!"

But forget not that Zacchaeus became

XI—A MAN DELIGHTED.

Jesus left the rich man's home. But He did not depart from the heart and mind of Zacchaeus. Jesus was never again under that roof with the little sawed-off man of wealth. But Zacchaeus had delight in thinking of Jesus, in hunting up those he had cheated by false accusations and restoring four-fold, in making restitution where restitution was possible, in helping widows in distress, in clothing the naked poor and feeding the hungry poor.

I am sure that much of the thirty-fourth Psalm was an experience of his heart:

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. . . . They looked unto him, and were lightened: and their faces were not ashamed. . . . Depart from evil, and do good; seek peace and pursue it. . . . The Lord is high unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Psa. 34:1-3, 5, 14, 18.

Moreover, I think that one of the delights of his life and heart was to go and see the old sycamore tree where he had climbed and where Jesus had looked up to him and where for the first time his eyes met the radiant eyes of Jesus and touched his hand for the first time. I think he took his wife down there and told her, "Here is where I met Jesus." I think he took some of his neighbors down there and said, "Here is where I saw Jesus the first time—and that was the greatest day in my life!" I think some of the folks who knew the life of Zacchaeus would point out the tree as they passed and say, "There is where that little old thief Zack, met Christ. Since that day he has been a different man. He has made restitution. We are surely glad Jesus passed through; he made a new man out of Zack."

And I think as Zack looked at that tree that he loved its every branch and twig and leaf. I think he went there some times to pray. I think he never looked upon that tree but the joy of that hour ran through his heart. And I think when the news of the crucifixion reached Jericho, Zack went down to that old tree and said, "Well, here is where I met Him. I love Him." And I think when the news of the resurrection spread, he went again to the old tree and said, "Oh, I am glad the grave could not hold Him." Bless His name! And when we think toward that tree by the roadside, I am made to think that when our salvation has been made complete by our being received into Heaven, we shall rejoice in having access to the tree of life that yields its fruit every month, and whose leaves are for the healing of the nation.

Now, please, I beseech you, give ear to

XII—A MAN INVITING.

Though stuttering be my words, give ear to my message. Though my manner be stumbling, heed this invitation. Though thousands of others may more precisely invite you, refuse not this invitation from my heart and mouth to your heart—in the name of the Christ. I say to you what Jesus said to Zacchaeus, "Come down!" Come down out of that tree of selfishness—living as Jesus had never lived, as though Jesus had never died. Come down out of the tree of unforgiveness and unkind attitude toward others. Come down out of your tree of sensitiveness. Come down out of your tree of laziness. Come down out of your tree of criticism. Come down out of your tree of self-pity. Come down out of your tree of pride. Come down out of your tree of skepticism. Come down out of your tree of secret sin. Come down out of your tree of doubt. Come down out of your tree of indifference. Come down out of your tree of procrastination. Come down out of your tree of rejection.

The sinner must come down from his high thoughts and towering imagination—his high and lofty reasonings that exalt themselves against the knowledge of Christ. Proud reason is so far out of reason that many reason themselves out of spiritual religion, and set up faith against reason, mustering up millions of thoughts and imaginations and carnal objections against believing in Christ. The sinner must come down from the height of his natural efforts to save himself—by the strength of his own free will, or natural power and ability, for by strength shall no man prevail. All sinners must come down from the height of their own legal endeavour in "going about to establish their own righteousness."

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3).

Men must come down from false maxims about God. Men must come down from false maxims about spiritual religion, as if they could be spiritually religious without being regenerate. Men must come down from the height of worldly props and carnal confidence into the arms of faith.

"Yea, thou shalt go forth from him and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them."—Jer. 2:37.

Men must come down from the height of vain apologies and excuses for their sin. "And they all with one consent began to make excuse" (Luke 14:18). "For I say unto you, That none of those men which were bidden shall taste of my supper" (Luke 14:24). I say what Jesus said to Zacchaeus: "MAKE HASTE and come down!" They are to come down that they may meet with Christ, and be honored with Him who loves to be honored and dwell with the humble.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15.

"I made haste, and delayed not to keep thy commandments."—Psa. 119:60.

Why make haste!

Because time is hastening away. The wings of time are flying with utmost speed. Time is so short! "We spend our years as a tale that is told." Time is so precious! Therefore, make haste and close with Christ, while it is the accepted time and day of salvation. Stiffen your hearts no more. Bar the door against His entrance never again.

Because the day of salvation is hastening away. Gospel offers, gloriously abundant, are in haste. Gospel sermons, invitingly insistent, are in haste. Gospel ministers, earnestly urgent, are in haste. I have read of the birds of Norway where the days are shortest. They tell me that there the birds are swiftest. The day of grace being a short day, there is need of haste. NOW is the accepted time. NOW is the day of salvation.

Because death is making haste. The black scythe is mowing down old and young, like grass, here and there—and death shuts the door of gospel offers forever.

Because judgments are making haste. Temporal judgments are making haste. Spiritual judgments are making haste. Particular judgments are making haste. All are making haste, and crying to us to make haste to get into the city of refuge before it be too late and the avenger overtake us.

Because eternity is making haste. The angel is about to cry, with his hand lifted up to Heaven, and swear by Him that liveth forever, that time shall be no more.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven. And swore by him that liveth for ever, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. 10:5, 6.

Because Christ is calling on us in haste, saying Come. Come! Be content to come to Him in your rags, that He may clothe you. Be content to come to Him in your poverty, that He may enrich you. Be content to come to Him with all your plagues, that He may heal you. Be content to come to Him with all your transgressions, that He may abundantly pardon. Be content to come to Him with all your pride, that He may humble you. Be content to come to Him with all your folly, that He may give you the wisdom which is from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

Come with your sins though they be as scarlet so that He may wash you whiter than the snow.

When Jesus Sends People to Hell

(Continued from Page 1)

as tender a heart as the Saviour had, if we ever get as concerned as the dear Lord Jesus was concerned, with such a holy compassion for the unsaved as He had, we are just bound to preach about Hell and to warn people about it, as He did. I say, the Saviour did more talking about Hell than anybody else. I wish I had time to bring to your mind some of the many, many passages in the New Testament, in the gospels, where Jesus Himself warned people about Hell.

Not only did Jesus warn people about it but the Scripture says that He Himself will be the One who will send them to Hell. We read, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." That is the same thing we find in Matthew 13, where the Scripture says that as the tares at the harvest time will be gathered out of the wheat and bound in bundles and burned, so it shall be at the end of this world. He said, "The Son of man [that is Jesus, remember] shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." The Saviour Himself is the One who will send people to hell, says this plain Scripture. Let us hear what Jesus says about it!

Unconverted People Are Under God's Curse

Next He says, "Depart from me, ye cursed." Isn't that a terrible thing for Jesus to say? What a name to address people by! Here are people who are cursed. Sometimes men curse people. They do it in blasphemy when they have no right to, and they take God's name in vain. But the Lord Jesus Himself will one day turn to the unconverted and say, "Depart from me, ye cursed."

You say, "Brother Rice, are there any people who are accursed all the time, that are under a curse?" Some of our friends from the West Indies Islands and some others without much education, have sometimes thought that certain people could put a hex on them, or put some kind of a curse on them, or could wish some kind of bad luck on them. No, no, that is not true. That is foolishness. But many of you who hear me now have upon you the curse of Almighty God. Remember what Jesus said in John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Already condemned!

I went into the jail in Fort Worth. There I saw a man who was condemned to die in the electric chair. The sheriff would not let others see him, and would not permit me to until I called personally and told him I felt I must go and talk to him about his soul. They brought him out. The big burly jailer stood beside him with his gun. We sat down at the table with that poor, sick-lad with his pale, paper-white face. (He had been in solitary confinement; he was already condemned to die). They had let him shave. His hand trembled as if he were a man of eighty years old. As he sat and talked to me I tried to get him to be saved. He was already condemned and he

knew it. Some of you do not know it, but you are already condemned.

I was in Binghamton, New York, in 1936, in a great Union Campaign in the Binghamton Theatre. One night I preached on the coming electrocution of Bruno Hauptmann. I showed how "The Wages Of Sin Is Death," or "Your Sin Will Find You Out." The man who had kidnapped the Lindbergh baby was then already condemned to die in the electric chair within thirty days.

So I preached on the coming electrocution of Bruno Hauptmann. I said, "You beware! He will die in thirty days, but someone who hears me tonight in this theatre will die before he does."

That night one man helped close up the big theatre and got in his car to go home. His car began to swerve from one side of the road to another. His son said, "Daddy, Daddy, what is the matter?" The father said, "Oh, my head!"

They pushed him to one side and somebody else drove home. At 12:00 midnight they took him to the hospital and he died at 4:00 the next morning. He had heard me say, "Somebody here will die before Bruno Hauptmann does!"

I warn you now, if you are unconverted, if you have not put your trust in Jesus Christ, "he that believeth not is condemned already." Jesus is going to say to certain people, "Depart from me, ye cursed." Isn't that what the Scripture says? It says, "If any man love not the Lord Jesus Christ, let him be Anathema." Isn't that what Paul says by divine inspiration? Anybody whose heart does not love the Lord Jesus, who has not turned to Him, trusted in Him, oh then, Paul says by divine inspiration, "Let the curse of God rest upon him." Jesus will one day say, "Depart from me, ye cursed." Oh, you say, "People are already accursed?" That is what John 3:36 says. "He that believeth on the Son hath everlasting life. [When you put your trust in Jesus you have it.] And he that believeth not the Son shall not see life; but the wrath of God abideth (Continued on Page 7)

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When Jesus Sends People to Hell

(Continued from Page 6)

on him." The curse of God stays on him all the time.

Christ-Rejectors Go to the Lake of Fire

Oh, you had better beware lest Jesus should one day say to you, "Depart from me, ye cursed, into everlasting fire." The Lord Jesus is going to send people into the place of fire! That is a terrible thing. Do you believe there is going to be fire in Hell? I have no doubt in the world of it. Jesus said so. Why shouldn't we believe what He said? Someone says, "I believe it is a figurative fire." Well, I have no argument with you there. I would rather just take what Jesus said about it. Whatever it is, it is a horrible place of eternal torment, the Bible says.

The Last Separation of the Unsaved From Christian Loved Ones

Now notice: this is the last, last parting. Isn't it strange that people are unmoved by God's calling, God's warnings, and pass them by and are never moved by them? Isn't it strange that when a preacher pleads and brings words of mercy and says that God loves you, that Jesus died for you, you are not concerned? Isn't it strange that when the wooing of the Holy Spirit of God calls and pleads and warns, you will not hear? You will not hear the Bible; you will not hear the preacher; you will not hear your mother, or wife, or anybody who prays for you. Isn't that strange? One day when the Lord Jesus gives His last message to you, He will say, "Depart from me, ye cursed." That will be the last separation.

Separation is a matter which comes very close to my heart. When we are in revival services, we sometimes sing, "Home, Sweet, Home." I find many have forgotten it. I never forget it. I am always saying good-by to home and loved ones. For me, this world is a time of good-bys and sad partings. I never get over it. Maybe I should become accustomed to gadding over the face of the earth, and never being with my wife and children; but I cannot get over it. But oh, what if it were the last sad parting forever? It will be that one day when the Lord Jesus says, "Depart from me ye cursed;" it will be the last departure; it will be the last good-by. When Jesus sends you to Hell, oh, it will be good-by forever for those who are saved and those who are lost. You had better get ready.

With Satan and Demons Forever

Here is another thing about this sentence, "Depart from me, ye cursed, into everlasting fire." I want you to notice the Scripture says that it is a place prepared for the Devil and his angels. Who is going to be in Hell? The Devil is one person who will be there. In Revelation, chapter 20, we read that Satan himself will be cast into the lake of fire, and there shall be tormented day and night forever. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Satan is going to be in Hell. Some people have an idea that Satan runs it, that Satan is the boss in Hell. No, he is not. He himself will be a prisoner there. He himself will be cast into the lake of fire, into this place prepared for Satan, prepared for the demons.

In the world about us there are evil spirits. There are demons;

there are the wicked spirits that lead people to sin. Sometimes people are demented. When they are mentally unbalanced, the thing that may sometimes be wrong is that they are possessed of demons. Sometimes the dope habit, or a liquor habit is really demon-possession. I cannot get into all that. But these demons knew when Jesus came once to cast them out of the man of Gadara. They said, "What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?" What did they mean? Why, these demons knew that some day they would be cast into Hell, into the lake of fire and brimstone; and so they pleaded with Jesus. In Hell with demons and Satan! That is the final doom of the unsaved.

This one last word: Hell is a place already prepared, and it is a place of everlasting fire. Already ready, that Hell is. That lake of fire and brimstone is already prepared, and it is a place, the Bible says, of everlasting fire. There is no getting out, no changing there. Then repent and be saved! Do not go to Hell!

My Decision for Christ

You have read this radio message given in Lincoln, Nebraska, two years ago. Are you one of the lost sinners that Jesus Himself will have to send to Hell? Are you under the curse of God? Will Jesus send you away into the everlasting fire prepared for the Devil and his angels? Are you going on, unrepentant, unforgiven, to make your eternal home with the Devil and his demons? Oh, for your own soul's sake, and for Jesus' sake, repent of your sins! Turn to Jesus, trust Him to forgive your sins, trust Him to save your soul! Right now let Him come into your heart, surrender to Him, depend upon Him. The moment you honestly, with all your heart, turn your heart from your sin and depend on Christ to forgive you and save you, He will save you and make you God's child. I beg you to do it today.

If you will take Christ as your own Saviour honestly today, I beg you to say yes to Christ in your heart, then sign the statement below. Then copy it in a letter, or write me in your own words. Let me hear by return mail that you are turning from your sins to Christ today and that Christ will not need to send you to Hell.

Evangelist John R. Rice, Editor
214 West Wesley St.
Wheaton, Illinois

Dear Brother Rice:

I realize that I am a wicked sinner. I have read your sermon on "When Jesus Sends People to Hell." I do not want to remain under God's curse. I must avoid the everlasting fire prepared for the Devil and his angels. Here and now I repent of my sins and ask God to forgive me. I trust Jesus Christ to be my own Saviour today. Here and now I give Him my heart and take Him as my Saviour. I will set out to live for Him. I write you today as my confession of faith in Christ and will let others know.

Signed

Address

Date

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With the Evangelists

Reports From America's Outstanding Soul Winners

By EVANGELIST JOHN R. RICE

Evangelist Hyman J. Appelman

We have received word from the famous Jewish evangelist, Dr. Hyman J. Appelman, concerning seven very successful campaigns during the past four months, in which the blessings of God were abundantly manifested. The following report brings us much joy:

"Miraculous displays of God's grace have broken out in revival victories across the country for the past four months in my humble ministry. They began with a one day revival in the First Baptist Church, Compton, California, where there were fifty-six professions of faith and sixty-three uniting with the church.

"In the fifteen days meeting in San Diego, California, there were 1,236 professions of faith and beyond 500 other decisions.

"In the three weeks meeting in Orange County, California, there were 1,320 professions of faith and beyond 700 other responses.

"In the three weeks meeting sponsored by the Montgomery Baptist Association, Montgomery, Alabama, there were 1,470 professions of faith, scores of transfers of membership and hundreds of rededications.

"In the two weeks revival in College Park, Georgia, there were beyond 700 professions of faith, with scores of transfers of memberships, and hundreds of rededications.

"The three weeks meeting in Louisville, Kentucky, resulted in 901 recorded professions of faith, hundreds of other professing faith in Christ in extension service, scores of transfers of membership, multitudes of rededications.

"In the two weeks campaign in Waterbury, Connecticut, sponsored by the few small churches comprising the Waterbury Association of Evangelicals, there were over 400 decisions, more than 300 of them upon profession of faith."

(Mr. George Hays, President of the Louisville Seed Co., chairman of the Louisville campaign and our good friend, writes about the blessed Appelman meeting in Louisville, that there were 901 professions of faith, 262 rededications, 72 young people committed to full-time Christian service, 35 transfers to Louisville from out of town churches. We rejoice in this another great victory for Christ!)

Evangelist Gerald F. Heskett

Encouraging word has come from Evangelist Gerald F. Heskett of Oregon City, Oregon, regarding meetings he conducted in southern Oregon. He says:

"I know you will rejoice to

know of the victories we are having in these logging communities in southern Oregon. We just closed a three weeks tent meeting at Selma, Oregon. There is no town there but just a country Post Office and store. There were 42 clear-cut decisions for Christ. One Mormon lady was gloriously saved and is going forth with the Lord in a marvelous manner. Her husband, now diseased, was a high priest with the Latter Day Saints for many years. Two Catholic girls came from Catholicism. We sold \$25.00 worth of Sword of the Lord literature the very first night. At the close of the meeting 25 young people dedicated their lives to full time service for the Lord. We started here at the little community of Wonder, Oregon, last Lord's day and 15 have already put their trust in Him.

"These logging communities are very difficult to reach for the Lord and the need is so great. Brother Rice, it is almost unbelievable the unbelief, agnosticism, and infidelity that exists in these communities. In many places they let one know at the very beginning that you are definitely not wanted, but the Lord always makes a way. Never have I been in a place that is as ungodly as this community. Certainly it is comparable to Noah's time, when God said, 'that every imagination of the thoughts of his heart was only evil continually'. The children have no fear of God nor respect for the house of God in any way I guess one could not expect more of them, because all they have ever heard in the home is to ridicule the things of the Lord. We are indeed living in a terrific hour and the time is short, so it behooves His servants to put forth every effort to reach souls while it is yet day.

"Thank God, the gospel still is the power of God unto salvation. When it is preached in all its fullness, condemning sin on every hand and showing a blessed risen, living Saviour that is able to save to the uttermost, it is still quick and powerful. Certainly we could ask for no greater miracle than to see men and women, deep in sin, gloriously made over in the new birth.

"I was thrilled again and again when I read your article on the coming revivals in the Carolinas. You certainly have chosen a wonderful group of evangelists for the coming campaigns and I know that God is going to accomplish great things through them. I am praying that this will spread to every state in the Union. It is so desperately needed in this last hour before His return."

Evangelist Victor E. Sears
Has Good Meeting

Evangelist Victor E. Sears of Goshen, Indiana, has recently con-

cluded a successful campaign in The Brookside Baptist Temple of Cleveland, Ohio. The pastor, Rev. D. E. Luttrell, writes:

"Brother Victor E. Sears of Goshen, Indiana, closed a very successful revival in our church last night. God has richly blessed his ministry to our people. He is a tender preacher of convicting truths and is fearless in their presentation. Our people love him and we heartily recommend him to any church wanting a fearless, forceful, yet compassionate evangelist."

Evangelist Eddie Wagner

I received a fine word from Rev. Harold Head of Decatur, Illinois, telling of the blessings accompanying the services of Evangelist Eddie Wagner. The pastor writes:

"I would like to report a grand revival here at our church in Decatur, the West Grand Avenue Baptist Church. In the month of April we had with us Evangelist Eddie Wagner of Little Rock, Arkansas. He was certainly an answer to our prayer. I have never heard such good gospel preaching and we have had several good men at this church in the past four years I have been here. Eddie spoke at the YOUTH OF CHRIST here of which I am director. We have had many good men there, but none like Eddie Wagner.

"This Saturday night he is with us again in Y.F.C. and next Saturday at San Antonio, Texas Y.F.C. We here recommend him to any church needing an outstanding preacher of the Word.

May the Lord continue to bless your good work in the winning of many souls."

Evangelist Eddie Wagner
in St. Louis

Evangelist Eddie Wagner reports a good meeting in the Chatham Bible Church of St. Louis, Missouri, where Rev. S. M. Means is the pastor. Brother Wagner writes:

"There were 73 public professions of faith in Christ as Lord and Saviour and 55 rededications to Christ. All of the converts were dealt with in the inquiry room by the pastor and other faithful personal workers."

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